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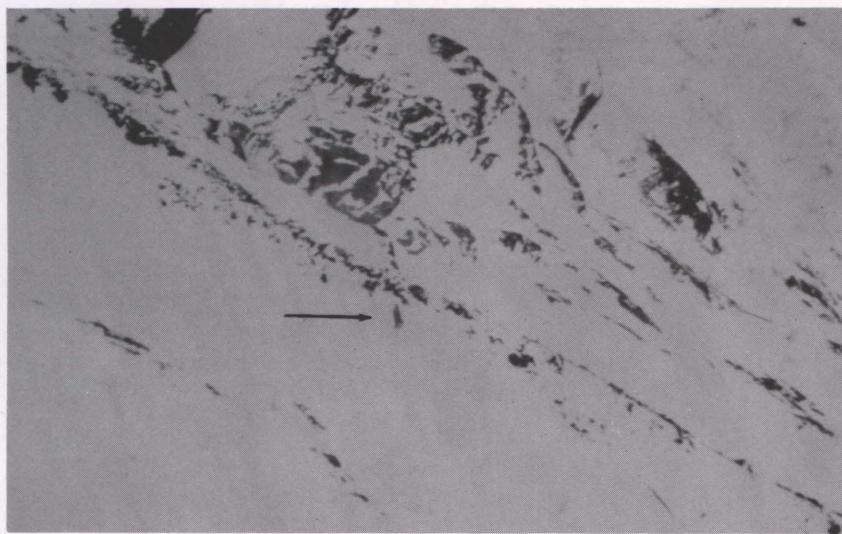
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FIRST YETI PHOTOS SPARK RENEWED INTEREST



One of several photos taken by Anthony B. Wooldridge on March 6, 1986, in the northern Himalayan region of India. The figure in center (see arrow) is believed to be a Yeti, making these photos the first ones ever produced in support of the animal's existence.

While interest in the Yeti (also popularly known as the Abominable Snowman) is undergoing a revival, an Englishman claims to have obtained the first photos ever of the supposed elusive Himalayan beast, taken during a 45-minute encounter in northern India in March of 1986.

Anthony B. Wooldridge, who had little knowledge or interest in the Yeti prior to his encounter, has provided the Society with copies of the photos and, at the Society's request, an exclusive Field Report for Volume 5 (1986) of its journal *Cryptozoology*, now in press. The photos were first published (in color) in the September, 1986, issue of Britain's *BBC Wildlife* magazine (formerly *Animals and Wildlife* magazines), as part of an article by David Helton.

The encounter occurred during a March solo run Wooldridge was

undertaking for Traidcraft, an organization supporting small projects in developing countries. Leaving Joshimath early on March 5, Wooldridge ran north to Govind Ghat, and then to Gangaria, at 10,300 feet, where the bungalows were locked-up and deserted--as are all Himalayan villages above 7,000 feet, except in the summer. Returning to Govind Ghat, Wooldridge prepared himself for a new push in the morning, with the aim of reaching Hemkund, at over 14,000 feet. The area is in the northern India Himalaya region, near the border with western Nepal.

Setting off again at 6 a.m. on March 6, Wooldridge ran past Pulna and Gangaria, and headed towards Hemkund. At about 11,200 feet, in an area with steep wooded slopes, he encountered "strange tracks [that] came up a steep gully on the right, and then went from bush to bush in the wood." Wondering what had produced the 10-inch

tracks, Wooldridge took two quick photos, and continued on towards Hemkund.

About half an hour later, he heard a loud noise, which he associated with a possible avalanche, but nothing abnormal was visible. At 12:30 p.m., at almost 13,000 feet, his trail left the cliffs and crossed an exposed snow slope, bringing the run to an abrupt end: a wet snow avalanche blocked his route. With snow stability his main concern, Wooldridge moved several hundred feet closer to the avalanche to better assess the situation, and it was then that he observed "a large, smooth groove" cutting down through the loose snow and ending where large tracks led off across the slope to a small bush. Behind the bush stood an erect entity over 6 feet tall.

The figure, of general human proportions and stance, remained immobile, seemingly looking down the slope. "The head was large and squarish, and the whole body appeared to be covered with dark hair," stated Wooldridge in his Cryptozoology report. Believing that the figure had to be that of a Yeti, he quickly took several photos, and then moved about 150 feet closer, to a rocky outcrop. From this position, Wooldridge took several more photographs--one of which is shown here--from a distance of about 500 feet. The figure continued to remain motionless, although the bush "vibrated" slightly on several occasions.

The camera used was a light-weight 35mm Nikon, with a slight wide-angle lens (his running requirements ruled out more sophisticated and heavier camera equipment and telephoto lenses). Wooldridge, unaware that Yeti photos had never been produced before, moved back down the slope, gaining the impression that the Yeti was now peering at him from around the other side of the bush. The weather was deteriorating rapidly, and Wool-

dridge was concerned about his own tracks being obliterated, making his return difficult. After observing the animal for about 45 minutes, he began his descent at 1:30 p.m., leaving the enigmatic figure still almost motionless behind the bush. Back in the wood, he again encountered the tracks he had seen before, which had now "melted severely." Nevertheless, he took more photographs of them.

By 4:30, Wooldridge had descended to Pulna, and soon afterwards to Joshimath. He had covered a total of about 36 miles in rugged, mountainous terrain. Concerned that his immediate report might trigger a hunt for the animal, he withheld news of it until his return to England, where he consulted with numerous British experts; namely, mountaineers Lord Hunt and Chris Bonington, zoologist Desmond Morris, primatologist John Napier, and archaeologist Myra Shackley. Shackley--who serves on the Editorial Board of Cryptozoology -- accepted the authenticity of the case, as did Lord Hunt. Desmond Morris, although he had trouble accepting the Yeti hypothesis, considered it "more plausible" than other explanations.

But it is the position of John Napier--an Honorary Member of the Society--which is more surprising. Napier, regarded as one of the world's leading experts in primate functional morphology (and author of the standard reference work A Handbook of Living Primates, Academic Press, London, 1967), had interested himself in the question of the Yeti and the North American Sasquatch while serving as curator of primates at the Smithsonian Institution's National Museum of Natural History in the 1960's. This resulted in his book Bigfoot: The Yeti and Sasquatch in Myth and Reality (E.P. Dutton, New York, 1973). In his book, Napier, although he cautiously, almost reluctantly,



Enlargement showing the supposed Yeti. Note small bush. The animal remained almost motionless for 45 minutes.

accepted the existence of Sasquatch, dismissed the Yeti as a mythical creature.

Now, after examining the Wooldridge evidence, he has publicly changed his mind. In his own commentary, published immediately following the BBC Wildlife article, he states: "My conclusions are remarkable but quite logical. In my view, the creature in the photograph is a hominid.... It is not human in the general sense of the word, although it may belong to the genus Homo.... The creature cannot be anything but a Yeti--it is obviously neither a langur...nor a bear...unless we wish to invent a mysterious animal that is being mistaken for another mysterious animal." Napier (now retired in Scotland) adds: "After many years of doubt and part-disbelief, I am now a Yeti devotee."

In another commentary following the main article, Robert D. Martin, a primatologist at University College, London, gives his own assessment. Although admitting that, at face value, "they [the photos] seem to provide evidence of a primate of some kind," he states that "there would seem to be a strong possibility that the animal seen by Tony Wooldridge was a large

Himalayan langur." Nevertheless, Martin, recognized for his research in primate evolution, in referring to "puzzling details" such as the size/weight of the animal and the lack of a tail, concludes that there exists "a marginal possibility that a large-bodied primate as yet undocumented by zoologists inhabits the Himalayas."

In a special Addendum following his Field Report in Cryptozoology, Wooldridge himself dismisses the "langur," "bear," and "human" hypotheses. He had previously observed troops of langurs at lower elevations, and he is "certain that such relatively small, arboreal animals could not be confused with the large animal I saw near the avalanche." Concerning the bear hypothesis, he points out that the head, shoulders, and limbs, as well as the bipedal stance, are not consistent with those of a bear.

As for a human, he states that, apart from the entity's morphology, its behavior—"getting involved in an avalanche and then standing nearly motionless for about 45 minutes observing a fellow human"—is "difficult to imagine" in terms of a human. "Personally," Wooldridge concludes, "I discount the idea of a langur monkey or



Artist's conception of the figure produced under the direction of the witness. (J. M. Coffey.)

bear, and consider the possibility of the figure being human to be a less plausible explanation than the proposition of an unknown hominoid or hominid—the Yeti."

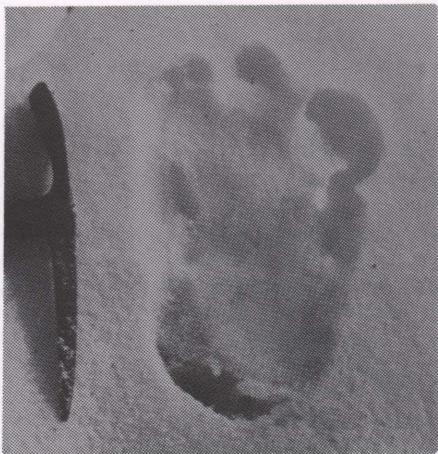
Wooldridge also discusses his own behavior in the Field Report Addendum, such as why he did not attempt to approach the animal, or get it to move by throwing objects at it. He states that his "primary concern was the very real possibility of another avalanche. No one would have come looking for me had I suffered an accident, and I had got as close as I judged to be safe. I felt that the animal had good reasons for remaining stationary, whether to be less visible, to avoid triggering a second avalanche, or because it was injured."

The Wooldridge report and photos come at a time of renewed interest in the Yeti, which has essentially been a British affair, and has a far longer recorded history than the American Sasquatch. The Wooldridge evidence should be seen in the context of that long history. The first Western Yeti report came almost 100 years ago, when Major L. A. Waddell, an army doctor, encountered large, unidentified footprints at 17,000 feet in northeast Sikkim in 1889, as related in his book Among the Himalayas (Constable, London, 1899); Waddell himself remained skeptical about the Sherpa Yeti stories. Soon after World War I, Lt. Col. C. K. Howard-Bury, leader of the 1921 Everest Reconnaissance Expedition, encountered human-like footprints at over 20,000 feet on Lhakpa-La, as told in his book Mount Everest: The Reconnaissance (E. Arnold, London, 1922). Like Major Waddell before him, Lt. Col. Howard-Bury did not believe the local Yeti stories. However, it was his report that resulted in the introduction of the incorrectly translated name "Abominable Snowman" to the Western world.

In 1925, N. A. Tombazi, a well-known Greek photographer and naturalist and a member of the Royal Geographical Society, published his report of an actual sighting--thought to be the first by a Westerner of a Yeti--at an altitude of 15,000 feet on Nepal's Zemu Glacier. He reported a human-like figure "walking upright and stooping occasionally to uproot or pull at some dwarf rhododendron bushes." The figure, about 600-900 feet distant, wore no clothing. Later, Tombazi detoured his descent and located the creature's footprints, which were human-like but only 6-7 inches long.

More tracks were reported in the Himalayas in the 1930's by several famous mountaineers, such as Ronald Kaulback, Frank Smythe, H. W. Tilman, and John Hunt. John Hunt, then a major (subsequently Colonel, then Sir John, now Lord Hunt), who was later to lead the first successful expedition to conquer Everest (in 1953) encountered unidentified tracks at 19,000 feet on the Zemu Glacier in 1937, as had Tilman earlier that same year, as recounted in his book Mount Everest (Cambridge University Press, Cambridge, 1948). But it was in November of 1951 that the famous Shipton footprint photograph was taken, giving the Yeti story new life. Eric Shipton, a well-known mountaineer, and Michael Ward, a physician, were members of the 1951 Everest Reconnaissance Expedition, which was to evaluate routes for a planned first ascent of the world's highest mountain (29,028 feet). Descending along the Menlung Glacier, at 18,000 feet, they encountered strange, freshly made tracks. They followed the trail along the edge of the glacier for about a mile, and Shipton took photos of what he believed was the best track, which measured 13 inches by 8 inches.

Numerous other footprint finds occurred in the 1950's.



The famous Shipton footprint, one of a series found by Eric Shipton and Michael Ward on the Menlung Glacier in 1951. This footprint has become the unofficial "type specimen" for the Yeti.

Some were located by the inconclusive 1954 Daily Mail Himalayan Expedition, which is detailed in the books by Ralph Izzard, The Abominable Snowman Adventure (Hodder and Stoughton, London, 1955), and Charles Stoner, The Sherpa and the Snowman (Hollis and Carter, London, 1955). Tom Slick, a Texas millionaire who also supported searches for the American Sasquatch, sponsored three Yeti expeditions, the first in 1957. (His untimely death in a 1963 air crash brought such private support for Yeti-Sasquatch expeditions to an end, and little is known today about the Himalayan evidence -- including tracks -- he uncovered.)

New Zealander Edmund Hillary, who, together with the Sherpa Tenzing Norgay--the Tiger of the Snows--was the first to finally reach the summit of Mount Everest in the 1953 expedition, led the Himalayan Scientific and Mountaineering Expedition in 1960-1961. This new venture had primary missions in altitude physiology, meteorology, and glaciology, but Yeti-hunting was an official part of the program. Included in the team were Michael Ward, co-finder of the Shipton tracks, and the well-known American naturalist Marlin

Perkins. The Yeti investigations were disappointing. Hillary concluded that alleged Yeti footprints--including new ones found by his own team--were merely the result of enlargement and distortion of human footprints by melting snow. And the famous Khumjung Yeti "scalp," which Hillary had been allowed to borrow for scientific examination in Chicago, Paris, and London, turned out to be made from serow hair.

Hillary's problem with the actual Sherpa accounts--a problem which others have encountered--was that, in their culture, the Sherpas make little or no distinction between their metaphysical world and what Westerners would call the "real world." The Yeti--if it exists at all as a biological species--is entangled in the supernatural beliefs of the Sherpa's spiritual world.

Writing in his book High in the Thin Cold Air, co-authored with Desmond Doig (Doubleday, New York, 1962), Sir Edmund wrote: "We found it quite impossible to divorce the Yeti from the supernatural. To a Sherpa, the ability of a Yeti to make himself invisible at will is just as important a part of his description as his probable shape and size.... Pleasant though we felt it would be to

believe in the existence of a Yeti, when faced with the universal collapse of the main evidence in support of this creature, the members of my expedition--doctors, scientists, zoologists, and mountaineers alike--could not in all conscience view it as more than a fascinating fairy tale, born of the rare and frightening view of strange animals, molded by superstition, and enthusiastically nurtured by Western expeditions."

The Society is unaware of Sir Edmund's current thinking on the Yeti (he now serves as New Zealand's ambassador to India), but his trusted Sherpa friend and Everest co-conqueror Tenzing Norgay, in his own book Tiger of the Snows (G. P. Putnam's, New York, 1955), had written: "What we did find [in a 1946 search] were the tracks of a yeti.... This was the first time, on the Zemu Glacier in 1946, that I saw its tracks; and the only other time was in 1952, with the Swiss near the base of Everest. All over the Himalayas, among all the Hill people, there are stories about the yeti. And it is hard to tell which are true and which come only from imagination and superstition.

"...I do not believe in anything supernatural, nor do I believe many of the crazy



Tenzing Norgay -- the Tiger of the Snows (left), and Edmund Hillary, soon after their first ascent to the summit of Mount Everest in 1953.

stories I have heard. But I do not think my father was a liar and made his stories up out of his head. And certainly the tracks I have seen, both on the Zemu Glacier in 1946 and near Everest in 1952, do not look like those of any familiar creature. Though I cannot prove it, I am convinced that some such thing exists. My belief is that it is an animal, not a man; that it moves about mostly at night and lives on the plants and small beasts of the highest mountain pastures; and that it is probably an ape of a type not yet known to us."

(Sadly, the Tiger of the Snows died on May 9, 1986, at age 72, and Hillary said "a good friend is lost." Growing up in the shadow of Everest, while herding his family's yaks as a child, it became his ambition to be the first to climb the peak. As an adult, he joined European expeditions, attempting the ascent six times unsuccessfully. He got within 800 feet of the summit with Swiss climber Raymond Lambert in 1952. After the successful British ascent in 1953, he never attempted it again, and has always refused to state whether it was he or Hillary who first stepped onto the summit itself: "It was teamwork...we climbed together," was his usual answer.)

Following Hillary's negative conclusions, the Yeti received a scientific boost in 1961 when the late William C. Osman Hill, a distinguished British primatologist (and author of the definitive multi-volume Primates: Comparative Anatomy and Taxonomy, University Press, Edinburgh, 1953-1966), published an article entitled "Abominable Snowmen: The Present Position" in Oryx, a British conservation journal (Vol. 6[2]:86-98). After reviewing all the evidence available to him, Hill concluded that the Yeti was "a plantigrade mammal capable of bipedal progression," and that "searchers for the snowman have been look-

ing in the wrong places.... Their permanent home is undoubtedly the dense rhododendron thickets of the lower parts of the valleys, and it is here that future search should be directed." Hill also called Hillary's negative conclusion "rather hasty."

Despite Hill's positive assessment, interest in the Yeti waned during most of the 1960's, but grew again in March of 1970 when Don Whillans, second in command of a new British expedition that conquered the south face of Annapurna, Nepal, saw what he thought was a Yeti, and photographed its supposed tracks at 13,000 feet. Whillans, a well-regarded mountaineer and veteran of two Everest expeditions, was with Dougal Haston when he encountered and photographed the tracks. That very night, unable to sleep, he observed outside of his tent, in bright moonlight, an "ape-like animal" bounding on all fours. This was only the second sighting of a supposed Yeti (and the first at night) by a Westerner. Whillans later told the Reuters news agency that the Yeti "came out into the open then bounded up into a clump of trees. It came out of one clump and then into another.... All of a sudden, it went right across the hillside for half a mile...and it seemed heavier in the front than the back.... I couldn't judge its size, but on all fours it seemed no bigger than a man.... It gave an impression of power."

In late 1972, an American expedition went to eastern Nepal with hopes of obtaining new Yeti evidence. The team, which included James Foster, a botanist, Jeffrey McNeely, a mammalogist, Edward Cronin, an ornithologist, Howard Emery, a medical entomologist, and Douglas Burns, a psychiatrist, was to study the ecology of Nepal's Arun Valley, including all animal and plant life.

The following January (1973), the Associated Press (AP) reported from Katmandu that two expedition members had found supposed tracks, identified as Yeti by Sherpa guides, outside a tent at 12,500 feet. The prints, said to be "ape-like" and measuring 9 inches long by 4.75 inches wide, had been found on December 20 by Emery and Cronin. The AP wire service stated that McNeely had made plaster casts of the tracks. The three had reportedly followed the tracks in fresh snow for over half a mile, until they disappeared into a thicket. It was also reported that McNeely, in a report to the Nepalese government, stated: "...They appear to be the tracks of a primate. However, the footprints are considerably larger than those of any monkey and are much wider in relation to the length than are tracks of monkeys. It seems quite clear that the tracks belong to an animal which is still unknown to science." A few months later, the three published an article in Oryx ("The Yeti -- Not a Snowman," Vol. 12[1]:65-73), providing few details of their expedition (which was still in progress), but which supported the idea of the Yeti being a forest animal, only crossing the snows when necessary.

In 1975, Cronin published an article in the November issue of The Atlantic Monthly, providing more details of the Yeti events. "The prints," he stated, "showed a short, broad, opposable hallux, an asymmetrical arrangement of the four remaining toes, and a wide rounded heel. These features were present in all the prints made on firm snow, and we were impressed with their close resemblance to Shipton's prints." After McNeely joined them and made the casts, the three kept a careful watch for several days, examining other snow fields, and even observing the moonlit slopes at night, but no actual sightings occurred.

Cronin stated that "as professional biologists with extensive experience in the Himalayas, we feel we can eliminate any possibility that the prints were made by any known mammal.... The prints support the hypothesis that the Yeti is an ape [and that it] uses bipedal progression. The prints demonstrated a left-right-left-right pattern; there was no overlapping; there was no indication that more than two appendages were used." Cronin also stated that, as the prints were smaller than Shipton's, the animal was believed to have been a juvenile or female Yeti, with an estimated weight of 165 lb.

The Hillary hypothesis of print enlargement and distortion by melting was dismissed, because the prints had been made during the night, and were found and photographed before sunrise.

Cronin concluded that "...the evidence points to a new form of bipedal primate. Or perhaps an old form--a form that man once knew and competed with, and then forced to seek refuge in the seclusion of the Himalayas." The Society is unaware of the present whereabouts of the casts.

The next chapter in the Yeti saga occurred in December of 1979, when a British mountaineering expedition returned to London with new photos of supposed Yeti footprints, which were shown on British television. The tracks, measuring 8 inches by 4 inches, reportedly had "four toes and a thumb-like digit on each foot." The animal's weight was estimated at 160 lb. The prints were first discovered by John Whyte, the expedition leader, and John Allen, the team's physician, when they were about to pitch their tents on a mountain above the Hinku Valley, Nepal. As they were photographing the prints, the group heard a piercing scream emanating from several hundred yards distant,

and lasting about 10 seconds. The Sherpa guides immediately identified the scream as that of a Yeti, and refused to stay in the area the following night.

Possible Yeti fecal specimens were also collected, and the group stated that all the evidence would be provided to interested scientists.

Then, in March of 1980, a Polish expedition claimed to have found Yeti tracks during an ascent of Everest. Andrey Zawada, a geophysicist and team leader, told reporters in New Delhi that the tracks had been found at 18,500 feet. They measured 14 inches by nearly 7 inches, and were photographed by the team physician who was dispatched to verify their existence. The stride was reported to be 3 feet, but no other details are available. And, finally, in October of 1984, two Australian climbers reported finding strange tracks near the summit of Mount Everest itself. Tim Macartney-Snape and Greg Mortimer at first assumed that the tracks were from a Dutch expedition climbing from the Nepalese (south) side, but, as it later turned out, the Dutch team did not get a man to the summit until October 8, five days after the Australians had reached it. The Nepalese Tourism Ministry, which controls all climbing activity, dismissed the possibility of the tracks having been made by any earlier group.

Lord Hunt himself, in the October, 1979, issue of Omni magazine, related his latest Yeti encounter, which occurred near the Khumbu Glacier in November, 1978, after trekking 200 miles across eastern Nepal with other members of the 1953 expedition to commemorate the 25th anniversary of the first ascent of Everest--which he had directed--by Hillary and Tenzing. He recounted finding, with his wife, a row of large, oval footprints in frozen snow. They were very similar to those

that Eric Shipton had photographed. They later found more tracks about 14 inches long and 7 inches wide. Lord Hunt also recounted his first Yeti track find 41 years previously on the Zemu Glacier (see above), and concluded that "the real question is not whether Yetis exist. It is how long they will continue to evade our attempts to locate them."

Whether the new Wooldridge evidence is authentic or not, "Yeti fever is spreading among the mountaineering fraternity again," reported Peter Gilman in London's Daily Telegraph on May 12, 1986. Indeed, Chris Bonington, a veteran of five Everest expeditions--and who accepts the Wooldridge evidence--says that he takes the Yeti seriously: "I think there is something there." Another group headed by Americans William Cacciolfi and Marc Miller recently returned from Nepal with more Sherpa accounts (see Vol. 5 of Cryptozoology), and Society member Robert Hutchison, a Canadian resident of Switzerland, will be conducting his own search in Nepal between October, 1987, and April, 1988.

Hutchison plans to set up a base camp on the edge of the Nangpa glacier, near the border with Tibet, and will conduct a wildlife census in a 40-square-mile area. He believes that the use of skis could add a new dimension to Yeti hunting because they will provide his three-man team with a means of moving rapidly through difficult terrain, perhaps allowing a tracker to catch up and photograph the track maker. Society member Daniel Taylor-Ide, who is working in Nepal (see "Evidence for New Bear Species in Nepal," Newsletter, Spring, 1984), also hopes to investigate the Yeti problem as part of a human ecology project he is directing in the Barun Valley.

And, at press time, the Society has received a report

that Reinhold Messner, a German mountaineer just back from climbing a peak in Tibet, claims to have encountered a Yeti--which would be the fourth reported sighting by a Westerner. The report was made in late October, 1986. Messner is no amateur. He is highly regarded in mountaineering, if for no other reason than the fact that he is the first and only person to have climbed the world's 14 highest mountains--eight of them in the Himalayas. The description given by Messner is of a large creature, 6.5 feet tall, covered with hair, seen from a distance of only 30 feet.

Messner was quoted as stating: "It was not a man, it was not a human, but an animal so far unknown to the zoology books." Hopefully, the Society will receive additional information for a future newsletter.

In the meantime, a new controversy has been brewing concerning the famous Shipton photo. Audrey Salkeld, writing in the British magazine Mountain, suggests that the footprints may have been "cooked" by Shipton, with the "toes" produced by human hand knuckles. Shipton died in 1977 at age 70, but the co-discoverer of the tracks, Michael Ward, who still practices medicine at a London hospital, defends the case as authentic. Confusion has also



Eric Shipton, the mountaineer's mountaineer.

arisen over whether the track in the photo was part of a line of tracks in a separate photo. Ward--and, later, Shipton--once confirmed to John Napier that the trail photo had nothing whatever to do with the photo of the single Yeti track, and that the trail had probably been left by a mountain goat. The confusion arose later, according to Napier's book, when the photos were filed together by the Mount Everest Foundation--and subsequently released together and published together in several books. It thus appears that Shipton and Ward, unfortunately, did not photograph the sequence of Yeti tracks as had originally been thought.

Shipton, who began climbing in the 1920's, was thought of by many as the mountaineer's mountaineer. He was the first to climb several peaks in the Himalayas in the 1930's, later serving in the British Diplomatic Corps (Persia, Hungary, China) during the war, and paving the way in 1951 (when the Yeti track photo was taken) for the successful 1953 Everest ascent. He later was ousted as leader of the 1953 expedition--due to "establishment intrigue"--in favor of John Hunt. It was written of him that "he bore [the setback] with dignity. He recovered, and, liberated from the constraints of fame, spent many of his later years wandering amongst the mountains, fjords, and icefields of Patagonia and Tierra del Fuego." Those who knew him well dismiss the accusation of fraud, and it should be noted that, in his six volumes of memoirs--almost 800 pages--only one page is dedicated to the Yeti tracks.

As to what the Yeti may represent in terms of systematic zoology or paleoanthropology, Bernard Heuvelmans himself, who has studied the problem extensively--dedicating a lengthy chapter of his classic On the Track of Unknown Animals (Plon, Paris, 1955, and Hill and Wang,

New York, 1958) to it--was the first to propose (in 1952) that the Yeti might be related to the giant extinct ape Gigantopithecus, whose fossils had been found relatively close to Yetiland (China, and later India). Vladimir Tschernezky, a zoologist at London's Queen Mary College, seconded that opinion in an appendix to Ralph Izzard's 1955 book, and later in a technical paper published in Nature in 1960, entitled "A Reconstruction of the Foot of the 'Abominable Snowman'" (Vol. 186 [4723]:496-97). Tschernezky had constructed a model of the foot which had made the Shipton impression, concluding that the Yeti foot was much more like that of a gorilla than a langur monkey or a bear, and that it had a bipedal stride.

Even so, the Shipton track indicates a foot designed for a less than perfect bipedal stride, although more so than in other living apes. At the same time, Gigantopithecus is increasingly thought to have been fully bipedal (some even accepting it as a hominid; that is, in the human lineage). Footprints of the North American Sasquatch, which are larger and much more human-like than those of the Yeti, have led to the hypothesis that Sasquatch is, in fact, a living representative of the genus Gigantopithecus, particularly as all eyewitness reports of Sasquatch involve bipedalism. Heuvelmans now supports the Sasquatch-Gigantopithecus link, leaving the Yeti as another form of large, ground-dwelling ape, perhaps a primitive relative of Gigantopithecus, or possibly a more advanced form of orangutan.

A further complication is the Sherpa's belief--partly supported by eyewitness accounts--that there are actually two or even three types of Yeti, a small, boy-sized (quadrupedal?) ape known as yeh-teh--from which Yeti is derived--a much larger (bipedal?) ape known as meh-teh,

and possibly a giant form known as dzu-teh. If such beliefs reflect reality, then more than one unknown ape form would exist in the Himalayan region, confusing both the explorer and the scientist.

The Yeti continues to fascinate Western man. The grandeur and isolation of the Himalayas provide an appropriate setting for both the myth and the monster. Indeed, many American anthropologists and zoologists cautiously accept the possibili-

ty of the Yeti "over there," but not of Sasquatch "over here," even though the evidence for Sasquatch is far stronger, involving hundreds of eyewitness accounts and hundreds of track finds.

Despite its acceptance by such legendary climbers as Smythe, Tilman, Shipton, and Hunt, as well as renowned primatologists such as Hill and Napier, the Yeti -- without a specimen available -- remains banished from the cold, quanti-

fiable world of zoology, but continues to haunt the passageways and labyrinths of cryptozoology.

(In addition to the various books mentioned above, readers are referred to two pertinent books by Odette Tchernine: The Snowman and Company, Robert Hale, London, 1961, and The Yeti, Neville Spearman, London, 1970, as well as Ivan T. Sanderson's Abominable Snowmen: Legend Come to Life, Chilton, Philadelphia, 1961.) □

MESSAGE FROM THE EDITOR

It's that time of year again, and I hope we can count on most members to renew soon for 1987. I say "most" because the Society loses between 100 and 150 members every year, losses which are made up by new members. However, when one considers the 500-600 members who let their memberships lapse in the years 1983-1986, that represents a considerable amount of money which the Society has lost. Had all members renewed, the Society would not have any money woes today. At year's end, total paid-up 1986 membership reached nearly 700.

Officers of other societies inform me that ours is a normal turnover rate, and many societies lose more than our 15-20 percent annual loss rate. Although it is hard to imagine, some people do lose interest in cryptozoology! Others get involved in other things, or travel, or have cash problems, or simply procrastinate. All I can do is simply ask each and every one of you to renew as soon as you get this newsletter --assuming, of course, that you have found the Society's publications stimulating and worthwhile.

Our 1987 publications program should be more on schedule. The Spring 1987 newsletter should be

out by April (one month late), with the subsequent three by June, October, and December. As for the journal, the 1986 issue (Vol. 5) is running late again, but should be mailed to all 1986 members by March. There was some discussion recently of bringing the journal out in the spring of a given year--instead of the winter (end of year), with delays pushing it into the spring of the next year. The compromise we have decided on is an autumn publication, so that delays, if any, would still allow it to appear in the correct year. If the financial picture continues to improve, as it did in 1986, this will be the 1987 plan.

I would like to express my personal thanks to all members for their continued support of the Society.

J. Richard Greenwell
Editor

RENEWAL INFORMATION

Although it may not seem like it, another annual membership period has passed, and it is now time to renew memberships for 1987. Members are requested to use the return-renewal envelope

in this newsletter when mailing in their payments. This helps ensure that all renewals are processed properly. (Members in other countries should also send the envelopes in, even when sending payments separately through postal authorities or international banks.)

Membership remains at \$25, which includes the receipt of all publications (four newsletters and one journal annually), and free admittance to the Society's annual Membership Meeting. The membership fee has not been raised since the Society's founding in 1982. □

1987 MEETING

Members are reminded about the 1987 Membership Meeting, scheduled for July 25-26 at the Royal Museum of Scotland, Edinburgh. Preliminary details appeared in the last (Autumn) newsletter.

The 2-day event will address the question of Nessie and, on the second day, cryptozoological cats. The meeting will be open to the public, but Society members will be given admission preference if they preregister. Preregistration may be done at this time by mailing a brief communication to Mr. David Heppell, Department of Natural History, Royal Museum of Scotland, Edinburgh, Scotland, EH1 1JF, United Kingdom. □

SUSTAINING MEMBERS

The Society is pleased to acknowledge the continued support of its Sustaining Members in 1986. A total of 70 members availed themselves of the opportunity to become Sustaining Members during the 1986 membership period; most contributed an additional \$5-\$10, some giving \$50, \$100, or more. These donations, which are tax-deductible for U.S. members, are very much appreciated, and help to meet the Society's financial obligations, which continue to be higher than its normal membership income. (The Society's IRS Tax Identification No. is 94-2915129.)

The 1986 Sustaining Members

were:

Ronald Bannister, John Becker, Wally Bellows, F. W. W. Bernard, Bruce and Beverly Burgess, Boyd Carrick, Wayne Cermak, Joseph Ciano, Loren Coleman, Peter Crall, Marc de Lamater, Franziska Dokter, William Dragovan, David Flood, Robert Floyd, Russell Gebhart, Dan Gettinger, Gary Gieseke, Daniel Gilbert, David Gipson, Shirley Gipson, Benoit Grison, William Heatherly, Richard Heiden, Richard Hobbs, Geoffrey Hunt, Keith Allan Hunter, Woodson Johnson, Christ Kanoles, Michael and Laura Keene, Phil Keb, Donald Kellar, Peter James Kirkham, Mark Kolodny, Lawrence

Kubacki II, Paul LeBlond, Nicholas LeSouef, Jan Libourel, Daniel Lyons, Roy Mackal, John Maliwacki, Dirk Mattheisen, Lisa McCullky, William Mezzono, Marc Miller, Don Pasewark, Cira Peragine, Howie Pine, Nicholas Pope, Raffaella Marisa Porrari, James Powell, Jr., Michael Pugliese, Andrew Ragan, Michel Raynal, Bruce and Jannie Rivera, James Robbins, Gabriel Sanchez, Michael Shields, Christopher Smith, Ted Straiton, Joe Swatek, Hugh Trott, Perry Edward Turner, Henry Van Epp, Thomas Wilkinson, Thomas Williams, Forrest Wood.

The Society continues to be particularly indebted to its Benefactors, particularly G. A. Buder III, Robert Dorion, E. B. Winn, and Gale Raymond. □

NEWS & NOTES

News and Notes is a regular column which carries brief news capsules of cryptozoological interest. Readers are encouraged to send in suitable items for possible use in the column.

Monster or Mermaid? A news report in May of 1985 talked of the Lawas Monster being seen "again" in a Sarawak river. The report, originating with the Malaysian Bernama News Agency, described the animal as having "a neck as big as a 40-gallon drum, eyes like electric light bulbs, and a head like a cow." The animal was spotted by a boatman in the same area of the Lawas River where the "monster" had been seen several months before, and the description was "similar." Wildlife experts in Sarawak voiced the opinion that the Lawas Monster was the Indo-Pacific dugong (Dugong dugon). It is now generally accepted that the Ri of New Ireland, Papua New Guinea, is also the dugong (see Newsletter, Spring, 1985). But what natives in New Ireland describe as a mermaid, is described by natives in Sarawak (northern Borneo) as a

"monster" with "eyes like electric light bulbs."

A Free Lunch? While plants and bacteria consume light by converting it to energy, in the process known as photosynthesis, animals have to seek out biological sources of energy. In 1985, however, Pill-Soon Song, a Texas Tech University biologist, discovered a single-cell animal that literally uses light for food. The animal in question is described as a "blue-green, trumpet-shaped protozoan" called Stentor coeruleus. The animal uses a different kind of photosynthesis from plants, but Song determined that stentorin, the pigment that absorbs the light, could transform it into other energy in a test tube. Song hopes that it may someday be possible to get other animals to use light as food by implanting stentorin pigments, or through genetic engineering. Who said there's no such thing as a free lunch?

Another "Living Fossil." A species of stalked crinoid (a small invertebrate commonly referred to as "sea lily"), believed extinct since the Paleozoic era (225-570 million

years ago), has been found alive by a French biologist, Michel Roux, of the University of Claude Bernard Lyon. Five specimens of the crinoid, now named Guillecrinus reunionensis, were brought up by Dr. Roux from 6,500 feet off of Reunion Island, in the Indian Ocean. Writing in the journal of the French Academy of Science, Dr. Roux stated that the animals had remained scientifically undetected by inhabiting deep oceanic water. This Paleozoic crinoid is in the order Inadunata, which, until now, had been represented only by long-extinct species. Curiously, The New York Times, in reporting the news in its own "Science Watch" column, concluded that "the finding seems certain to hearten cryptozoologists, who seek living specimens of supposedly extinct animals, including dinosaurs."

Because of space limitations, the descriptive bibliography of all cryptozoology books published since 1983, scheduled for this issue, has been postponed. It is now scheduled for the Spring, 1987, issue, which should appear in April. □

The Cleric and the Snowman.

According to British press reports in October of 1985, the Bishop of Durham, the Rev. David Jenkins, had observed a Yeti in the Himalayas during previous military service. The revelation came about during a Radio 4 Midweek interview with the Bishop, who has caused waves in the Church of England in recent years for his unconventional views on the Virgin Birth and the Resurrection. The Bishop casually mentioned the Yeti incident to interviewer Libby Purves while waiting for the program to start. He reportedly described "a great hairy thing--like a giant monkey," observed while Rev. Jenkins was on leave from military duty in India. He did not actually claim it was a Yeti when talking to Purves, but he did state that villagers told him it was a Yeti when he described it to them.

Later, when the live interview was in progress, Purves asked about the Yeti sighting, but Dr. Jenkins, startled by the question, refused to discuss the incident, simply responding with: "I wouldn't like that publicized." Purves later stated: "I thought he might like to repeat on the air the story he'd told us beforehand. I was a little surprised he was reluctant to do so." As for the already controversial cleric, a spokesman for the Bishop would only state: "He has no comment."

Champ Resolution Passed. The Vermont Senate has finally adopted the "Champ Resolution," which had previously been passed by the New York Assembly, the New York Senate, and the Vermont House of Representatives. The resolution calls for the protection of Champ--the supposed large, Nessie-type animal or animals reported in Lake Champlain -- encourages scientific investigation of the problem, and requests citizen cooperation in reported sightings (the full text may be found in the Summer, 1982, Newsletter).

Undaunted by the lack of progress over the years in the Vermont Senate, Joseph Zarzynski, director of the Lake Champlain Phenomena Investigation (LCPI) and prime mover behind the Champ Resolution, continued lobbying. Finally, on March 19, 1986, Zarzynski was able to testify before a Senate committee, urging passage of the resolution. The Committee was reportedly impressed by Zarzynski's presentation, and voted affirmatively the following week. The Resolution, which offers no legal protection for Champ, was passed by the full Senate on April 30. To plug the last hole, Zarzynski now plans to talk to the city elders of Philipsburg, Quebec. Although most of Lake Champlain is in the U.S. states of New York and Vermont, the northern tip of the 109-mile-long lake juts up into Canada.

Muddying the Waters. Reports from the Soviet Union in the 1970s gave credence to sightings of a "monster" in Lake Kok-Kol, in the Dzhambul region of Kazakhstan, in Soviet Central Asia. In particular, the communist youth paper Komsomolskaya Pravda published a letter from geographer A. Pechersky in early 1977 describing his sighting of the previous year. The monster, reported to look like "a one-humped camel with a long neck and the head of a serpent," is known as aidakhar to the local people. Pechersky claimed that the monster was 45 feet long, and had a head 3 feet wide and 6 feet long (it is uncertain if this included part of the neck).

Nine years later, in December of 1985, other Soviet scientists are claiming to have solved the problem of the Lake Kok-Kol Monster. The report comes from an expedition dispatched to the lake by the Institute of Evolutionary Morphology and Ecology of the Soviet Academy of Sciences. It was disseminated by the official Soviet news agency Tass, reporting from Alma-Ata. The solution, it

seems, involves mud.

"According to eyewitness accounts," stated Tass, "a twisty body about 20 meters long emerges above the lake's surface time and again.... The researchers, determined to investigate the bizarre phenomenon, found out that the lake, a former glacier, is located on moraine sediments. The lake is connected with underground cavities by mud-covered cracks. When the mud is washed away and water rushes down, large whirlpools appear on the water surface--the traces of the unknown beast." The process repeats itself, according to Tass, leading to new reports of a "monster." It is not altogether clear from the report what process or force "washes away" the mud and creates the whirlpools.

This new Tass release made no mention of other supposed "monster" lakes in the Soviet Union. In 1964, Komsomolskaya Pravda reported sightings by biologists at Lake Khyeyr, in northern Siberia, and in 1979, Soviet writer Anatoly Pankov discussed many sightings in Lake Labinkir, in the Siberian province of Yakutia, particularly by geologists. One scientific expedition reportedly searched unsuccessfully for the animal with underwater cameras. □

"One of the occupational hazards of being a successful scientist is the tendency to have an overly developed sense of importance of one's intuitive judgments.... Reliance of judgment at this level, like any high-gain strategy, is a high-risk strategy, and happily we are rarely in the situation in which we have nothing to do but to follow our intuitions. But on occasion we have to, and one who ignores this will have a distorted picture of the scientific enterprise."

W. H. Newton-Smith
The Rationality of Science,
Routledge and Kegan Paul,
Boston, 1981

CRYPTOLETTERS

The Editor welcomes letters from readers on any topic related to cryptozoology, but reserves the right to shorten them or to make slight changes to improve style and clarity, but not meaning.

To the Editor:

I was most interested in the article on the Onza, and would like to congratulate those involved in the acquisition of a bona fide cryptozoological specimen--whatever it may turn out to be.

Some information I have may have some bearing on the Onza. While communicating with a fellow zoologist, I was informed by him that while he was studying for his master's degree some 20 years ago at the University of Texas at Austin, he learned that someone had brought in a cat carcass from a road kill, near the Mexican border. The carcass was reduced to a skeleton before identification was attempted, on the assumption that it was a puma. Apparently, the workers concerned were then surprised to discover that it was not a puma at all, but was actually some other large cat. Unfortunately, as my colleague was not personally involved with this incident, he can no longer recall the names of the workers who were involved, nor is he aware of whether any final identification was ever made, as he received his degree shortly after the event and then left Texas.

If this unidentified cat had been a jaguar--the only other large felid of Mexico--or even a bobcat, I am sure that it would have been readily identified as such by the workers prior to its reduction to skeleton form. The fact that it was not, suggests that its external appearance must have been similar to that of a puma, and that its real differences were only detected

from the final skeleton.

Although the latter occurred a long time ago, the trail may not yet be completely cold, and it is possible that an investigation of this incident may produce valuable results.

Karl P. N. Shuker
West Bromwich, England, U.K.

To the Editor:

I was interested in your piece on the Lake Shuswap Monster sighting ("Who's Your Insurance Company?", News and Notes, Newsletter, Summer, 1986). In it, you state the animal "does not yet even have a nickname."

This is incorrect. In fact the Shuswap Lake Monster has a history almost as long, and as remarkable, as Lake Okanagan's Ogopogo--and the Shuswap animal doesn't have one name, it has three. The Indians have called it ta-zam-a (or ta-zum-a) for centuries. In the British Columbia Provincial Archives, in Victoria, is a fact sheet which lists a number of British Columbia lake monsters. Under the heading of "Shuswap Monster" is the name "Sicopogo." The name is a combination of Sicamous, a local community near Shuswap, and Ogopogo.

Still another name, the third, is Shuswaggi. This was the first name for the Shuswap Lake Monster that I ever heard, and it was used often by the B.C. newspapers in the 1960's.

James A. Clark
Coquitlam, British Columbia,
Canada

We apologize for this omission. Had we bothered to re-read the appropriate sections in the books by Mary Moon (Ogopogo: The Okanagan Mystery, J. J. Douglas, Vancouver, 1977), and Peter Costello (In Search of Lake Monsters, Coward, McCann and Geoghegan, New York, 1974),

we would have found the above information. For the record, we will, in the future, officially use the name Shuswaggi when referring to the animal or animals reported in Shuswap Lake, as the name seems to have been more widely used.--Editor.

To the Editor:

I would like to express my gratitude to you, to the Board of Directors, to the Editorial Board of Cryptozoology, and to all the authors concerned. The Society's publications contain very professional, very well edited, and extremely interesting presentations.

For a long time, the old saying, "You can lead a horse to water, but you can't make it drink," seemed correct. Now, however, we see at least a few skeptics taking their first sip from the water of knowledge, which tastes bitter sometimes, but it is more essential to man than the sweet liquor of prepossession. Because these fluids willingly mix themselves with each other, the sober and careful way of presenting facts in the Society's publications is impressive and convincing.

P. Werner Lange
Hirschwechsel
German Democratic Republic

"The demonstration that no possible combination of known substances, known forms of machinery, and known forms of force can be united in a practicable machine by which men shall fly long distances through the air, seems to the writer as complete as it is possible for the demonstration of any physical fact to be."

The Outlook for the Flying Machine, paper by Simon Newcomb, Rear Admiral, U.S. Navy (Professor of Astronomy and Mathematics, U.S. Naval Academy, and Director, U.S. Naval Observatory), 1906.

WOOD'S ANIMAL FACTS

The largest living terrestrial carnivore is the Kodiak [brown] bear (*Ursus arctos middendorffi*), which is found on Kodiak Island and adjacent Afognak and Shuyak islands in the Gulf of Alaska, U.S.A. The average adult male has a nose-to-tail length of 8 ft. (2.44 m.) measured along the back (not the belly), stands 52 in. (1.32 m.) at the shoulder and weighs between 1,050 lb. (476 kg.) and 1,175 lb. (533 kg.). Females are about one-third smaller.

It should be noted here that the weight of an individual bear is not constant, and can fluctuate enormously during the course of a single year. At the end of the summer it may scale

60 percent more than it did a few months previously, and when it emerges from hibernation the following spring after subsisting on its reserves of fat it is often in an emaciated condition.

The greatest weight recorded for a Kodiak bear in the wild is 1,656 lb. (751 kg.) for a male shot at English Bay, Kodiak Island, in 1894 by J. C. Tolman. The stretched skin (pegged to the side of a cabin on a frame, and then weighted with rocks at the bottom edge for maximum effect), measured 13 ft. 6 in. (4.12 m.) from the tip of the nose to the root of the tail, and the hindfoot was 18 in. (46 cm.) long.

The largest Kodiak bear ever held in captivity was a male at Cheyenne Mountain Zoological Park, Colorado, U.S.A., which scaled 1,670 lb. (757 kg.) at the time of death on September 22, 1955. Unfortunately, nothing is known about the physical condition of this animal (or its nose-to-tail length), but it was probably "cage-fat." "Sam" and "Erskine," twin Kodiak bears at the Chicago Zoological Park, Illinois, U.S.A., were also very large.... Sam recorded a posthumous weight of 1,412 lb. (640 kg.) and Erskine weighed an estimated 1,600 lb. (726 kg.) at the time of his death in 1957.

Abstracted from:

The Guinness Book of Animal Facts and Feats, by Gerald L. Wood, Guinness Superlatives, Enfield, U.K. (3rd ed.), 1982.

Honorary Members: Andre Capart (Belgium); Marjorie Courtenay-Latimer (South Africa); David James (United Kingdom); Marie-Jeanne Koffman (Soviet Union); Ingo Krumbiegel (Federal German Republic); Theodore Monod (France); John R. Napier (United Kingdom); Sir Peter Scott (United Kingdom).

Benefactors: G. A. Buder, III (United States); Robert C. Dorion (Guatemala); Michael T. Martin (United States); Gale J. Raymond (United States); Kurt Von Nieda (United States); E. B. Winn (Switzerland); Bette and Joe Wolfskill (United States).

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